Malaysia Message

SINGAPORE

MAY

1941

The Wesley Church, Kuala Lumpur

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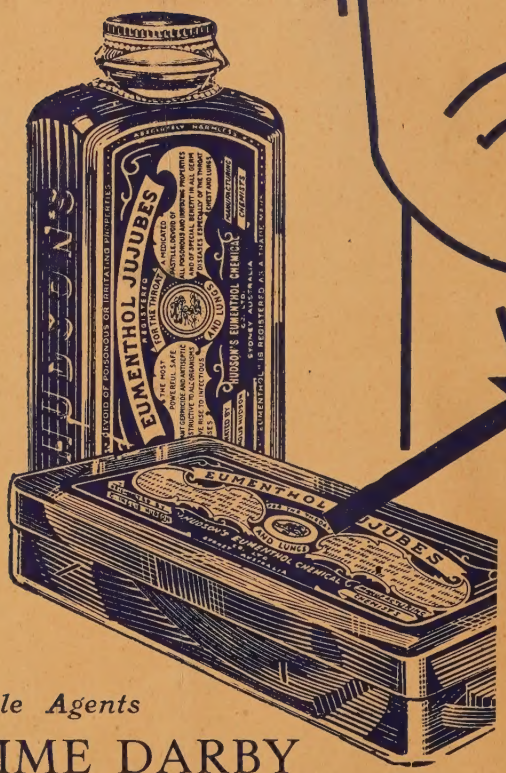

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IN THIS ISSUE

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is the Principal of the Methodist Boys' School, Palembang, which position he has held since September 1940. Mr. and Mrs. McFerren came to Medan in 1937 where he was Principal of the Methodist Boys' School.

FRANK T. CARTWRIGHT

is one of the Associate Secretaries of the Methodist Board of Foreign Missions, now known as the Methodist Board of Missions and Church Extension.

T. W. HINCH

came to Malaya in July 1910 and joined the staff of the Anglo-Chinese School, Ipoh, where he served as teacher, as vice Principal and as Principal until the end of 1923. From 1924 to 1928 he served as Principal of the Methodist Boys' School, Kuala Lumpur, and during this term of service he built the new Methodist Boys' School building, which was opened December 1927. Since February 1929 he has been Principal of the Anglo-Chinese School, Singapore.

ERNEST FREMONT TITTLE

is the pastor of the first Methodist Church, Evanston, Illinois, one of the foremost churches in American Methodism. Dr. Tittle is the author of many books and in the last General Conference proved himself one of the outstanding leaders in the church.

THE MALAYSIA MESSAGE

MAY 1941

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CALENDAR OF COMING EVENTS

May 3 A.C.S., S'pore. Annual Sports.

May 10 Art and Handwork Exhibition, Ipoh.

May 18 Wesley Church, S'pore. Epworth League Anniversary Service.

May 24 Empire Day. Scouts and Cubs, Annual Renewal of Promise, Ipoh.

June 1 Methodist Dyak School, Kapit. Opening of the Second Term.

July 7 A.C.S., S'pore. Primary School Enrolment 1942 opens.

July 18 A.C.S., S'pore. Primary School Enrolment 1942 Closes.

July 26 A.C.S., S'pore. Swimming Carnival.

Aug. 6 Fifth combined A.C.S. and A.C.C.S. Primary Department Sports, Ipoh.

Oct. 18 Scouts Sultan Shield Competition, Ipoh.

Nov. 21 A.C.S., S'pore. Prize Day Primary and Middle Schools.

Nov. 25-26 A.C.S., S'pore. Handwork Exhibition Primary and Middle Schools.

Nov. 28 A.C.S., S'pore. Garden Day Secondary School, Half holiday.

RELIGIOUS EDUCATION MONTH BY MONTH PROGRAMME

May 11 Parents' Day.

June 15 Children's Day.

July 15 Home Missions.

Oct. Temperance.

Nov. 9 Good-Will Sunday.

Dec. 25 Christmas.

PICTURES

We request all who subm pictures for publication to se in only black and white glossy finish. Sepia pictures very difficult to reproduce. prefer action pictures to gro pictures. Pictures make interest and every article abo local events and local p grammes is enhanced by a p ture or two.

THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

VOL. 51 SINGAPORE, MAY, 1941 NO. 5

EDITORIAL

AMIDST ALL THE WAR NEWS BOTH IN THE press and on the radio, those who are responsible for the things to be told to us totally missed an event of great significance and importance that has come to us via the religious press. During the first week of January just when England was experiencing some of the worst raids of the present year, a siege such as no civil population in history has ever had to undergo, more than two hundred of the most influential and representative leaders of British Christianty including both clergy and laity, among whom were such well-known people as Miss Dorothy Sayers—novelist, Mr. T. S. Eliot poet-critic, Mr. J. Middleton Murry—editor, writer, and Sir Richard Acland, Liberal Member of Parliament, headed by the Archbishop of York, sat for days in an unheated hall and considered what the Christian church must do to save civilization after the war. The government has so far refused to define its peace aims, that is, to envisage the kind of world which will make the present struggle worthwhile. But these churchmen, including twenty-three bishops, were unanimous in declaring that the whole economic order must be regenerated; that production must be carried on for the sake of consumption; that production for profit must give way to a system which gives labour an equality with capital in the managerial control of industry; that international trade must recover reverence for the good earth and its resources as the storehouse of divine bounty on which all depend, rather than as a reservoir of potential wealth to be exploited for gain by those who happen to hold a legal title to it; that a genuine interchange of commodities between the ends of the earth must take the place of the present struggle for so-called unfavourable trade balances. They envisaged a political unification of Europe as a cooperative commonwealth. They saw, too, a new church arising; worship emancipated from servility to ancient forms and clothed in new forms relevant to modern reality; its will to serve implemented with new technique of service; its sense or responsibility to society and to the state aroused and deepened.

THE MALVERN CONFERENCE

Equally significant was the news from Norway and Holland in the first fortnight of February of the Christian cross being raised to defy the will of the Nazis. Many churchmen in both countries are now in concentration camps. One of Holland's ministers spoke these courageous words from his pulpit: "Do not expect us to drive out of public life that which is most holy. Spiritual freedom, freedom of Church, school and opinion, lies in our very blood".

The *Christian Century*, no doubt the most influential religious journal in America, says editorially, in speaking about the Malvern Conference, that "Nothing has happened in the past few months with so much hope for Christians as this call to make a new world as heard from the Conference at Malvern."

OUR CHURCH AND THE METHODIST MEN IN THE SERVICES

WITH THE LARGE INFLUX OF SOLDIERS AND airmen into our country, both from England and Australia, the attendance in all of our Wesley Churches has considerably increased. Hundreds of Methodist lads are now in Malaya and they naturally turn to the churches which bear the name of their home churches. We have a large responsibility toward them, and ministers and laymen as well, ought to make every effort to see that they are welcome and made to feel at home in the Services of Worship. Some of our churches are offering them refreshments on Sundays and entertainment during the week. Each church will have to face the situation that exists in its own locality and what one does may not necessarily be applicable to another community.

Taken away from their homes and the backgrounds to which they have been accustomed, many a lad weakens as he faces the temptations so prevalent in a new country. We have a high moral responsibility towards these lads to offer them not only the privileges of worship but also as much as possible admittance into homes where they can get a touch of home life again.

We must also do our part to counteract stories which are rife, especially among our Asiatic people, that these soldiers are an immoral lot, and that our daughters must be protected from them. We are confident that most of these stories are not true and that but few actual cases of unhappy experiences have happened. We must protect our Methodist lads from any such slander on their good name and likewise assure our church people that in most cases they should have no fear in permitting their wives and daughters attending the usual services and mid-week programmes.

THE MOUNTAINS ARE STILL OURS

THE OVERTHROW OF LITTLE NORWAY was certainly one of the most brutal acts in history; its betrayal was a loathsome business and the misrepresentation of the Norwegian people at the hand of foreign newspapers correspondents has left them shamed in the eyes of the whole world, whereas the actual fact is that they made a heroic defence of their homeland. Being a small country and but one of the many which have lost everything in the brutal Nazi Blitzkreig, the Norwegians have been largely forgotten by the rest of us.

We have heard a great deal in Malaya, both in the press and on the radio, about Narvik. The Germans seized it without warning, it was bombed by the British, half destroyed by aerial battles and its harbour filled with the wrecks of destroyed vessels, but out of Narvik has come a sentence that is immortal. When the Mayor of the city was interviewed early this year by a newspaper man, he proudly declared, "The mountains are still ours."

In the *Christian Advocate* for January 9th, Dr. Roy L. Smith selects this sentence as the theme for a most suggestive article. He points out that even though many millions have been up-rooted from their homes and their ideals, yet every Christian needs to be reminded that some sacred things are still untouched and unshaken.

He reminds us that in the world wide war on God, nation after nation has laid heavy restrictions on religion and its institutions, compelling them to endorse barbarism. Similar to the early centuries of Christianity in vast areas of the world today it is unsafe to be known as a Christian.

It is true that the forces of religion are confronted with unprecedented opposition as they try to establish the Kingdom of God on earth. It is true that today vast multitudes of people are entirely outside the reach of organized religion, but we are happy to state that within the souls of hundreds of Christian youth in Malaya there is a very genuine dedication to the ideals of Jesus, and a willingness to face whatever consequences this dedication may involve. Our Malayan church is safe in the hands of our sons and daughters.

"The Mountains are still ours."

THIS MAN WORSHIPPED

"TWO MEN WENT UP INTO THE TEMPLE TO PRAY; the one was a curious man, and the other a man who sought the presence of the Living God. And behold the choir was not at its best that day, and a visiting preacher was in the pulpit. The audience was a little scant. And as the service progressed, behold, the curious one found fault with the choir, and berated himself that he should be so unfortunate as to drop in on the very Sunday that the famous preacher was out of town. But the other man gave little heed to these things. When the congregation was asked to sing, he sang with a heart full of gratitude, and when all joined in the Lord's Prayer his voice was raised in humble petition. And lo, there came a time in the service when an opportunity was offered for all men to render unto the Lord, and the curious one, still full of resentment because he had been tricked out of a good sermon, grudgingly dropped in a dollar because he would have spent that much at a show anyhow, but the other man, out of his scarcity, deposited twenty-five cents in an envelope bearing his name and address, for he was out of work and that was all he had. And while the supply preacher talked of God and good, and the way of eternal life, the one man criticized and the other sought and found comfort for his soul. And verily I say unto you, this man went down to his house, having worshipped, rather than the other one."

—*The Christian Advocate.*

Singapore Churches Unite

On Good Friday afternoon at 4.30 a large congregation of people gathered outside of St. Andrew's Cathedral, Singapore, to take part in a United Service of Christian Witness. This is the second time that such a service has been organized under the auspices of the Malayan Christian Committee, to which are affiliated the Anglican, Presbyterian and Methodist Churches, the Bethesda Hall, and the Salvation Army. A simple but dignified order of service was followed and the music was furnished by the Band of the Loyal Regiment. Good Friday hymns, "There is a Green Hill Far Away", "Beneath the Cross of Jesus" and "Jesus Lover of My Soul," were sung. Lt. Col. H. A. Lord of the Salvation Army led in prayer, Dr. H. B. Amstutz of the Wesley Methodist Church read the lesson, the Rev. Paul S. H. Hang of the Hinghua Methodist Church gave an address in Chinese and the Ven. Archdeacon Graham White of the Cathedral spoke in English. The weather was most favourable and the congregation was shaded by the Cathedral from the afternoon sun. The entire service was broadcast.

Representatives of the Protestant clergy of Singapore taking part in the Good Friday Service

Youth Meetings

The second of a series of Youth Meetings, arranged by the Malayan Christian Committee, were held in the Victoria Memorial Hall, Singapore, on the evenings of March 31st, April 1st and 2nd at 8 p.m.

The large hall was nearly full on each evening. Most of those who attended were young people coming from all the prominent communities in the city. A fifteen minute song service preceded the actual programme each evening which was in charge of Mr. T. W. Hinch with Mrs. C. C. Jennings at the organ.

The central topic was "Christianity Calling". The subject for March 31st was "Youth's Need for Christ" and the speakers were the Ven. Archdeacon Graham White of the Cathedral and Mrs. Celeste B. Amstutz of the Wesley Methodist Church. The subject for Tuesday evening, April 1st, was "What Christ Has to Offer" and the speakers were the Rev. A. S. Giles, Senior Chaplain (C. of E.) to the R.A.F. and Mr. A. K. Isaac of the Tamil Methodist Church. The subject for Wednesday evening, April 2, was "What Constitutes A Response to this Call" and the speakers were Miss S. E. Niccoll-Jones attached to the Straits Settlements Police Force, and Lt. Col. H. A. Lord, head of the Salvation Army in Malaya.

Nothing so much tends to blur moral distinctions and to obliterate plain duties, as the free indulgence of speculative habits. We must all know many a sorry scrub who has fairly talked himself into the belief that nothing but his intellectual difficulties prevents him from being another St. Francis. We think we could suggest a few score of other obstacles.

AUGUSTINE BIRRELL

No Picture of God

By Ernest Fremont Tittle

A little more than one hundred years ago, when a French astronomer announced that he had searched the heavens with his telescope and found no trace of God, devout persons were greatly disturbed. They had believed that God could be located somewhere in the sky. But if, today, the director of the Yerkes Observatory should make a similar announcement, even the children in our public schools would laugh at him. Today all persons over six years of age, and some who are less than six years of age, understand perfectly well that God is not "up there."

But—and this is our trouble—if God is not "up there," where is he? If God cannot be located, how can he be found?

It does not help very much to say, as some of us are trying to say to our children, that God is everywhere. A God who is declared to be everywhere appears to be nowhere in a form which the mind can grasp or the heart respond to. He appears to be as impersonal as a map, as vague as the fourth dimension, and as unapproachable as infinity.

The pictorial imagery which aided other generations in their religious thinking has utterly collapsed, no other imagery has been found to take its place, and some of us are beginning to suspect that none ever can be found.

We have, perhaps, arrived at a stage of human development where we must learn to get along without any pictures of God. Nor need we feel very sorry for ourselves if this be true. No scientist today can picture an electron. No lover has ever been able to picture love. Yet scientists and lovers get along pretty well, do they not, without any pictorial images of the thing of which they have no doubt at all?

If we have arrived at a point where the old images of God and heaven are no longer possible, and no other images can be found to take their place, all that it means is that we have at last grown up. When the race was a child, it thought as a child with the aid of pictorial images. Now that the race has become a man it must lay aside its childish pictures.

"Our ancestors," said the woman of Samaria, "worshiped on this mountain, but you Jews say that the place to worship God is at Jerusalem." "Woman," Jesus replied, "the time is coming, it has already come, when real worshipers will worship the Father in spirit and in reality." Former generations looked for God "up there" in a picturable empyrean beyond the shining spheres. The time is coming, it has indeed already come, when our generation must look for God in unpicturable experience.

—*The Christian Advocate*

Palembang Panorama

By DAREL MCFERREN

"YOU'LL like Palembang", half of them told us. But when the other half were just as sure we would not, we declared ourselves neutral on the subject and decided to wait until we could see for ourselves.

Palembang is really far more fascinating than Medan because it is far more Oriental—though perhaps the fact of crossing the equator to get there has something to do with it. Written history goes back to Hindu occupation, not long after the time of Christ, with the consequent establishment of the powerful Shiriwijaya kingdom in the seventh century. Though its capital was located on or near the place where Palembang now stands, little or nothing remains in this area of the Hindu-Buddhist era except the squat, ugly, weatherbeaten gods on their pedestals in the museum—squat and ugly because they were made that way, weather-beaten because of their long sojourn in the jungle where they had been thrown by the idol-hating Mohammedans, who came in the 14th century. A third group to add its influence was the Chinese who came not for empire nor religion but for business.

Superstitions vie with spirits

But no matter the reason for which they came, each brought its quota of superstitions and spirits, which have merged and multiplied until the very atmosphere of Palembang is saturated with them and the children breathe them in with the oxygen. These beliefs are the easier kept alive, perhaps, because nearly everyone in town lives next door to a graveyard. In the olden days before there was any semblance of European order about the city, the dead seem to have been buried in any place that was handy, until today gravestones overhang the edges of the roads, or stand in occupancy of choice building lots, or meet one unexpectedly as he winds through narrow kampong lanes. In most cases, the dead are waging a losing battle with the living for occupancy of the land, though it will be a long time before they are completely dispossessed. The dead are very tenacious; but while they are successful in slowing down road building and other improvements of man, they stand no chance against tropical nature. Trees crack open the tombs and topple over the stones; mosses obliterate the carvings, and finally all, stones and bones, will be one with the soil.

But clearing the land of graves will not clear the air of superstitions nor scatter the spirits. Some of our own people tell us weird tales of witchcraft and magic "for a fact" until we almost wonder if there isn't something in it after all. Not long ago, one of our oldest Christian women was discovered after the baptismal service of a child, to be scurrying to find some container in which she could take home the water used in the service. There were sick children on her side of the river and this "sacred" water now would make effective medicine. But that is Palembang.

Indonesian Chinese

There is, however, another current in the Palembang atmosphere which cannot be ignored. That is the feeling of community which one senses from the very first. Perhaps it is found in most long-established towns. While there is a large group of "China Chinese" here, (sufficient for large Hokkien and Cantonese schools) most of the Chinese families have been here for generations and have become more like Indonesians than Chinese. Their skins have become darker—not entirely from the sun—, they have taken on many of the native customs and they no longer speak the language of the homeland. They are as "native" as the Malays themselves and so contribute to and are a part of the community life.

And yet a visit into one of the better class homes of the "Palembang Chinese" will reveal that not all of old China has been lost. Language will be Palembang Malay, costumes will be *peranakan* (Indies-born) Chinese, but the furnishings of the house are a part of old China. Carved wooden screens, fragile porcelain, endless tea-sets, silk-embroidered wall hangings, much of it worthy of a place in a museum. Each successive generation has lost more and more of the coloration of China and taken on more and more of the local hues until their screens and their tea-sets are their only connection with a motherland they have never known. (A spot of colour neither of China nor of Palembang may be a General Electric refrigerator!).

Methodism in Palembang

Our work in Palembang is chiefly among these two groups of Chinese with each group presenting special problems of its own. As everywhere, the main difficulty is

) wean them away from their materialism, but most f the businesses are such tiny affairs that it is a wonder) me how they manage at all. One evening when I was ut calling with Chang Boksu, who shepherds the Hokkien-)eaking Chinese, we visited in succession three "factor-s", one preparing coffee for sale, one making cakes (the hinese always make cakes) and one making soya-bean etchup. In none of them could there have been more nan a bare margin of profit, and yet there were two r three families (Chinese-seized) living from the proceeds f each.

But that is not all that appalls one on these visiting rips. Another is the inordinate quantity and variety of rinks one is asked to consume. No place is too small r crowded or dirty to offer hospitality to visitors. (I ometimes think that the pressure put upon one to accept he drink is in direct ratio to the uncleanness of the place.) The first drink, say, tea or iced orange squash, may be ccepted because of thirst, and if the day is hot, the econd one likewise. Then as the visits proceed will come hicory-coffee made with hot sweetened milk, an iced aspberry-flavored drink (large glass!) or a cup of hot weetened water with an egg broken in it. It is fortunate hat night falls promptly at six o'clock in the tropics, or one can never get in more than six calls in an evening. But whatever it may cost in internal discomfort, it does eveal two things: the desperate need for Christ in the ommunity, and the difference made in the homes where Christ has become a member of the family.

To visit the members of the Malay-speaking ongregation is not such a simple matter, for they do not ive with their business as do the shop-keepers. There is a vider range in their economic status and so they are found n all kinds of homes. Some may be reached by bicycle r on foot or by small bus, but others are inaccessible xcept by boat. Pre-modern Palembang was sometimes (by ourtesy) called "the Venice of the East" for some of the nain streets were large canals. As traffic increased, these vere filled in and paved, but many of the smaller ones n both sides of the river remain as the only means of ccess to many of the houses.

Interesting scenes of daily life

Palembang is sixty miles from the sea, but the ountry is so flat that we are still in the tide water area. At high tide the Moesi River flows backward and the water acks up into the *kalis* or ditches. And then ensues such scene! The laundry is brought out and the air is full

Prehistoric stone monuments common in Palembang

"Rakets" or floating houses on the Moesi River, Palembang, Sumatra

of the thwack! thwack! of wet clothes on board or stone as the dirt is pounded out of them. Everyone for blocks around goes down to take his bath and perform his toilet. Even the small ones are brought out for their ablutions, and their glistening fat-stomached bodies as they sprawl on the sun-warmed laundry platforms or paddle in the shallows are for all the world like over-sized polliwogs.

It is through such scenes that our boat takes us to visit our water bound parishoners. Their houses may float on the river itselfs on bamboo rafts called *rakets* or march on up the mud of the river bank until they are high on stilts above even the highest tide. The youngsters on the rakets ought to get their "sea-legs" early for their houses bob about with the waves of every passing boat and sometimes break loose from their moorings and go barging across or down the river according to the wind and the current.

Our welcome here is just as warm and gracious as in the shop-houses, cakes and drinks and all. We chat for a while and offer prayer; and if the thatched roof still has the hole we noticed last time we came, we renew our "joshing" of the old lady that she keeps her home open to heaven. The doorway is full of little brown faces—these are the neighbours' children.

This is Palembang. We like it. And these are our people. Before they could be freed from their old superstitutions, they were abruptly confronted with modern life. The struggle for a free spirit on the part of our Christian folks in the face of these two forces is terrific. And our struggle as a Christian mission is to plant so firmly within our people the Freedom of Christ that even "the gates of hell shall not prevail against it". *—The "Sumatra Tidings", a Methodist Publication of the Sumatra Mission Conference.*

It fortifies my soul to know
That, though I perish, Truth is so;
That, howsoe'er I stray or range,
Whate'er I do, Thou does not change
I steadier step when I recall
That, if I slip, Thou dost not fall.

ARTHUR HUGH CLOUGH

Easter in Singapore

PALM Sunday, Holy Week and Easter were observed in our Singapore Methodist Churches with appropriate Services of Worship, programmes and mid-week meetings. A survey of the various churches revealed the following information:

✠

BUKIT PANJANG CHINESE CHURCH, Rev. Lim Hong Ban, Pastor. Good Friday and Easter Sunday were celebrated with special Services of Worship and the pastor reports large attendances. Since his appointment to this church following his retirement, the Rev. Lim Hong Ban, has been able to erect an attap church building and develop a good congregation in this village, which is located at the 10th mile Bukit Timah Road.

✠

TELOK AYER CHINESE CHURCH, Rev. Hong Han Keng, Pastor. This congregation met three times during Holy Week for special services including a very large attendance on Good Friday evening. A large congregation attended the Easter morning service at which time the choir sang beautiful Easter music in Mandarin. The Sunday School and Epworth League likewise had special programmes.

The Chinese Christian Inter-church Union of Singapore, held a union Easter Service of Worship in this Church on Easter Sunday evening, The Rev. Hong Han Keng was the Chairman and the Rev. Cheng Shen Chu, pastor of one of the Presbyterian Churches gave an Easter message in Mandarin. The large church Sanctuary was filled to overflowing.

✠

THE GEYLANG CHURCH HOKKIEN CHINESE CONGREGATION, Rev. Goh Chiau Tee, Pastor. This Hokkien-speaking congregation celebrated Good Friday and Easter Sunday with appropriate Services and reported record congregations.

✠

THE PAYA LEBAR CHURCH HOKKIEN CONGREGATION, Under the leadership of Mr. Fang Chao Hsi. This congregation observed Good Friday and Easter with excellent attendances at both services. Miss Tan Phek Giok, District Evangelist and Local Preacher, gave the Easter address.

✠

GEYLANG CHURCH ENGLISH-SPEAKING CONGREGATION, Rev. E. S. Lau, Pastor. Holy Week was observed with three Services of Worship, concluding with a beautiful moonlight service on Good Friday evening. Easter Sunday found a large congregation present and a special Service of Worship was held.

✠

PAYA LEBAR CHURCH ENGLISH AND STRAITS CHINESE CONGREGATIONS, Rev. Chew Hock Hin, Pastor. Under the leadership of their pastor these two congregations celebrated Holy Week with an extensive series of meetings. An interesting feature of the English congregation's Holy Week activities was the opportunity given for a personal Holy Communion consecration on Saturday morning from 9 to 11, when many people came. As customary in these two congregations, as well as in their sister church in Geylang, the pastor baptized a number of adults and children. The choir of the English congregation, under the direction of Mr. Paul E. Thomas, sang Gounod's Easter Anthem "Unfold, Ye Portals Everlasting." The mid-week services as well as the Easter Sunday Service were very well attended.

✠

CANTONESE CHINESE CHURCH. (This congregation which still does not have its own church building, meets in the Chapel of the Anglo-Chinese Middle School, Coleman Street. This Chapel was the original Wesley Church, built by the late Bishop W. F. Oldham). The Chapel was beautifully decorated both for Palm Sunday and Easter, and its congregation enjoyed three very well-planned and effective Services of Worship. On Palm Sunday the Sunday School arranged a Service of Worship entitled "Behold The King Cometh", and this was followed by the Sacrament of Holy Communion. On Good Friday morning the Rev. Jiew Quoon Hoi, D.D., a graduate of Yale University, was the preacher. On Easter Sunday the choir sang three Easter Anthems and the Chapel hall decorations of palms and flowers greatly aided the spirit of worship. The Rev. Dr. Jiew Quoon Hoi was again preacher.

✠

FOOCHOW CHINESE CHURCH, Rev. Andrew Chen, Pastor. This congregation attended three Holy Week Services at which time speakers from other churches took part, culminating with the Good Friday evening Service. On Saturday, the newly organized Women's Society of Christian Service, held its first meeting and gave an Easter play as its programme. Easter Sunday was observed with special features in the Sunday School and a beautiful Service of Worship, at which time over $250.00 was given towards the Church Building Fund.

✠

HINGHWA CHINESE CHURCH, Rev. Paul S. H. Hang, Pastor. The Pastor and people of this church united with the other Chinese Churches in a Union Service of Holy Communion on Thursday night. On Good Friday the Pastor was one of the two speakers at the out-of-door Service of Christian Witness at St. Andrew's Cathedral. This Service was broadcast. On Easter Sunday in both Sunday School and morning Worship the Easter message was given. The Rev. Chua Chee Teng, Secretary of the Church of Christ in China, was the preacher at the morning Service.

✠

STRAITS CHINESE CHURCH, Rev. Goh Hood Keng, Pastor. Holy Week was observed by a mid-week meeting in the home of one of the members, by a beautiful candle-light Service held in the moonlight at Katong on the eve of Good Friday by the Epworth League, and by a very impressive Good Friday Service conducted by the Pastor. Easter Sunday proved to be a very full day in this church, the Sunday School gave a special Easter programme, which was followed by the regular Malay Service. In the evening

The cross of flowers and empty tomb at the Fairfield Chapel Easter Service

the English service was attended by a very large congregation and special music was offered by the choir.

✠

THE FAIRFIELD CHAPEL, Rev. H. F. Kuehn, Pastor. This congregation, the newest in Singapore, celebrated a very happy Easter. More than 200 people completely filled the Chapel Hall. A pageant, "The Cross of flowers," directed by Mr. Ng Kian Ngen, portrayed the Easter message in a very impressive manner. The choir sang Easter music and the Pastor gave the address.

✠

THE TAMIL CHURCH, Rev. J. V. Ayaduray, Pastor. As customary, this congregation began Holy Week with a Palm Sunday celebration in which the children of the Sunday School took part in a procession and the choir sang appropriate music in Tamil and in English. The pastor conducted the Good Friday morning service which likewise was well attended. Easter Sunday was observed by a special programme in the Sunday School and an excellent Service of Worship, the pastor giving the Easter address.

✠

WESLEY CHURCH, Dr. H. B. Amstutz and Rev. Tyler Thompson, Pastors. Palm Sunday was observed with appropriate music and an address in the morning; a very impressive and largely attended Service of Holy Communion in the evening. Informal Holy Week Services were conducted from Monday until Thursday, the Pastors alternating as speakers, concluding with the Lord's Supper and a Service of Consecration on Thursday evening. A large congregation attended the Good Friday morning Service and, together with members from most of the other Methodist Churches, this congregation took part in the Union Service in the Cathedral grounds on Good Friday afternoon. Easter Sunday will long be remembered by this congregation. Every inch of space was taken in the morning by the Sunday School and congregation. At least 350 must have been present. The programme consisted of Easter songs by the Primary Department, an Easter poem, given by the Epworth League speaking choir, and an Easter drama, "The Redeeming Presence," ably presented by members of the congregation. The evening service, likewise, found a very large congregation present. Easter anthems and solos played a large part in both the morning and evening Services of Worship. Mrs. Howard Pedlow, Mrs. Phyllis Thompson and Mrs. Ida Kinloch singing.

Why Our Missionaries Left Korea

By Frank T. Cartwright

TWO principal causes have led to the voluntary exodus of some fifty Methodist missionaries from Korea lately:

Japan's change of government to follow the Nazi pattern of complete control of all phases of national life and thought—including church and school instruction—especially since she has joined with the Axis powers; and Japan's added pressures and restrictions designed to keep control of the subject people of Korea—a people among whom the group hoping for national independence has been closely identified with the Christian church. Missionaries of other denominations have likewise decided to leave Korea.

These Japanese pressures, not only upon all foreigners in Korea but upon all Korean Christians, as well as the advice of the American Government representatives, have been the chief factors of this evacuation.

"While there is no single cause that has made us decide to leave Korea—temporarily, we hope—the pressure of our own American Government was secondary," says a missionary recently arrived in the United States. "The main reason is the changed attitude of the Japanese government toward Korean Christians, toward foreign missionaries, and toward democracy either in state or in church. Japan, feeling in many ways the cramping effects of her war in China, is copying the government of Germany, especially in its control over all 'spiritualizing,' organizations and agencies. One of these is the Christian church. The fact that some of the present Korean church leaders were in other days ardent workers for independence has naturally led to suspicions in a time like this."

Gestapo methods used by Japanese

In Korea, it is pointed out, the pressure upon people to conform to Japanese thought and life has been more severe than in Japan proper because of this known spirit of independence and possible rebellion deep in Korean hearts. Japan is not "sure" of Korea, and is taking no chances with revolutionary ideas or acts. Therefore, Japan's propagandists label all foreigners as "spies," have them constantly watched, and arrest them on any pretext.

Not only that, but Koreans who associate with foreigners—even a Korean churchman speaking to a white missionry on the street—is liable to be questioned and sometimes thrown into prison and tortured by the police. In October, some 300 Christian workers were thrown into prison for associating with foreign missionaries. Permission must be obtained from the police for any kind of gathering, even a quarterly conference of a congregational service; and these meetings are constantly watched for any word that might be interpreted as disloyalty to Japan.

(*Concluded on page 17*)

A Famous Poem

And Two Others

Alan Seegar was born in New York in 1888 and died in action at Belloy-en-Santerre, France, in 1916. The poem, "The Rendezvous" was found among his things and first appeared in a collection entitled "Poems," published the same year. It is one of the best-known of the poems that came out of the World War. The two poems which we print along with this one were inspired by the first line and the imagery of Seegar's poem. The Sonnet "I have a Rendezvous with Life," was written by the famous Negro poet Countee Cullen. It is a much stronger poem than Seegar's and has been much quoted in religious literature since its publication. The third poem "I have a Rendezvous with Christ," was written about ten years after the World War and speaks a Christian message to the war-torn world of to-day.

THE RENDEZVOUS

"I have a rendezvous with Death,
At some disputed barricade,
When Spring comes back with rustling shade
And apple blossoms fill the air—
I have a rendezvous with Death
When Spring brings back blue days and fair.

"It may be he shall take my hand
And lead me into his dark land
And close my eyes and quench my breath—
It may be I shall pass him still.
I have a rendezvous with Death
On some scarred slope of battered hill,
When Spring comes round again this year
And the first meadow flowers appear.

"God knows 'twere better to be deep
Pillowed in silk and scented down,
Where Love throbs out in blissful sleep,
Pulse nigh to pulse, and breath to breath,
Where hushed awakenings are dear.
But I've a rendezvous with Death
At midnight in some flaming town,
When Spring trips north again this year,
And to my pledged word am true,
I shall not fail that rendezvous."

ALAN SEEGAR

I HAVE A RENDEZVOUS WITH LIFE

I have a rendezvous with Life,
In days I hope will come,
Ere youth has sped, and strength of mind,
Ere voices sweet grow dumb.
I have a rendezvous with Life,
When Spring's first heralds hum.
Sure some would cry it's better far
To crown their days with sleep
Than face the road, the wind and rain,
To heed the calling deep.
Though wet nor blow nor space I fear,
Yet fear I deeply, too,
Lest Death should meet and claim me ere
I keep Life's rendezvous.

COUNTEE CULLEN

I HAVE A RENDEZVOUS WITH CHRIST

I have a rendezvous with Christ,
Where first we met ten years ago,
Where death had stopped ten million men,
And closed their eyes and dried the flow
Of faith and courage stained with red.

I cannot stay to count the gold
This peace is bringing men who will;
But driven by the spurs of God,
I'll wander down a death-scourged hill
Where slept and sleep our soldier dead.

I needs must call that hill to mind,
Lest I forget there was a hill
Where lads went down, went choking down,
Went bleeding down to die or kill,
But who forgets the hills of France?

I have a rendezvous with Christ,
Where farmers turn the poppies down.
So gentle are the singing winds
Where Seegar found his flaming town.
It is as though war had not been.

And only Christ, of all the hosts
Who talk of peace to selfish ears,
Can lead us past the cause of war,
The scourge of war, the night of tears!
I have a rendezvous with Christ.

ARTHUR R. MACDOUGALL, JR.

Our Parent A.C.S.

By T. W. HINCH

(Being the Principal's Report for 1940 presented on Speech Day, 10 April 1941.)

THE year 1940 was the 55th year of the Anglo-Chinese School. I do not know how many Speech Days have occurred in that time, but this is the eighth of the present series and the sixth at which I have had the honour of presenting the Annual Report.

I feel somewhat at a loss for I was away for a considerable portion of the year, and some of its activities I can only report from second hand knowledge. But I know enough, and was able to see enough during the latter portion of the year after my return from leave, to record that 1940 nobly upheld the school tradition of achievement and progress. And here I would pay tribute to the loyalty and faithfulness of the Staff during my absence and particularly to the efficient leadership of the Rev. H. F. Kuehn. I must also make particular mention of the Rev. S. M. Thevathasan. He retired on 31st December after 21 years of service all spent in the Anglo-Chinese School, Singapore, except for two years in the Methodist Boys' School, Kuala Lumpur. By his high standard of scholarship, the urbanity and gentlemanliness of his manner, as well as by his stressing of the higher values of life, he contributed largely both to the scholastic attainments and to the general tone of the school.

It is impossible in the short space of time that you would be prepared to listen to me, to comment at all adequately upon the many activities or an organisation like the Anglo-Chinese School—Physical, Mental, Moral and Spiritual—I must be centent to mention just a few matters of interest and make brief comments upon them.

I—*SCHOLARSHIP*:

Cambridge Results—My first comment must be a negative one. The Cambridge Results have not yet arrived and I am therefore unable to call for the cheer which usually greets their announcement. Instead we have an unheard groan of disappointment at the long drawn out delay—it brings home to us the fact that there is a war on, and adds to the already long list of Hitler's misdeeds. The delay leads to many inconveniences but we bear them with fortitude and patience.

Tan Jiak Kim Scholarships—We have however, a very definite triumph to record. Each year four scholarships of value ranging from $165.00 to $92.00 per annum are awarded to boys and girls of Standard VIII in Singapore and Malacca. In 1940 we held no less than three out of these four (1st, 2nd and 4th)—I may add in parenthesis that this year we hold two, and I think I am justified in claiming that, considering the great number of competing schools, that is a creditable achievement.

SPECIAL CLASSES:

Latin, Shorthand, Science—Classes are held for a selected number of boys in Science from Standard VI, and in Latin or Shorthand from Standard VII. For these a high standard of work is expected both in the Special Subject taken and also in the regular school course.

Art— is compulsory in Standards VI and VII and optional in Std. VIII and School Certificate. A very special feature of 1940 was the Art Exhibition of the work of two specially gifted Senior boys—Tow Siang Ling and Tow Siang Yew. Their work was of an unusually high standard and was visited not only by their fellow students, but by teachers and pupils from other schools and by a considerable number of officials and others not connected with schools.

Chinese—As part of the work in the additional hours added to the school week in 1940, experimental classes were held in Chinese. From the experience thus gained we have now organised regular classes in Chinese for all boys in Std. VI, commencing on a four year course leading up to the School Certificate exam. It is expected that the classes will be selective in Std. VII and above, but I am not yet prepared to announce the basis of that selection. It has been a defect of the local Education system that many boys, particularly the Chinese, have grown up with little or no knowledge of their mother tongue. It is peculiarly fitting that this defect should be remedied in the Anglo-Chinese School with its traditional association with the Chinese community not only in name but in effect, for the enrolment at Cairnhill is 93% Chinese.

II—*PHYSICAL DEVELOPMENT*:

Games and Athletics take up a good deal of time and attention. For though our major emphasis must ever be on studies we believe that the "*mens sana*" is most likely to be found "*in corpore sano*". This report would run to an inordinate length were I to comment on all sporting activities. A full Report was given at a special function late in the year and I must be content with briefly mentioning three points. In 1940 we added to our list of organised games by having a very successful first season of Rugby. At the Annual Athletic Sports 44% of the school took part in addition to those who acted as servers, scouts &c. The Annual Swimming Carnival was held in July. 75% of our boys are able to swim, but we shall not be completely satisfied until we have reached the 100 mark. We play our games for the pleasure and fun that we get out of

them but the mental and moral lessons of sportsmanship and team work are not less valuable or secure because they are learned unconsciously.

Medical Inspection.—Once more we record our belief in the value of the Medical Inspection annually conducted by the Health Officer. A steady insistence on securing the recommended treatments has undoubtedly resulted in improvement in the general health and physical development of the school, though the incidence of dental caries is still far too high. Each year we bravely bare our arms to receive typhoid inoculation.

III—*CLUBS AND SOCIETIES*:

These have again provided a very useful outlet for the mental activities and organising abilities of students.

Literary Societies have held debates and talks discussing many subjects, grave and gay. Each class has its own society and the standard of achievement varies considerably, but though one master reports that some of the work was somewhat on the 'frothy' side, yet enough good work was done to show that they serve a very useful purpose.

The Geography Society reports a good year with meetings, excursions, and the preparation of maps, diagrams and models.

The Historical Society has made very good progress particularly in the direction of lectures and addresses given by boys.

The Camera Club had some interesting excursions and produced excellent pictures for the Magazine.

IV—*GENERAL*:

The School Magazine had to be reduced in size as a measure of war economy but more than maintained its quality. All phases of school life were fully reported and the literary contributions were well above previous average. A welcome new feature was provided in some excellent Book Reviews.

Senior A produced two issues of a class Magazine (the Senior Herald) of high quality, written, edited and printed entirely by themselves.

Libraries—In addition to a Library for each standard we have Historical, Geographical and Athletic Libraries with a total of 1126 books. This is insufficient and in one class was supplemented by books lent by boys. The good use made of the specialist libraries shows that a fair number of boys are interested in books other than fiction.

War Effort—The School has it own Ambulance Cadet Corps as part of the emergency services which are being organised widely in the Island and Peninsula. Not only were the members of this body to be found at practice on Saturday mornings but they took spontaneous leadership in attending to 'casualties' during drill and recess periods.

The Scouts went into special training in Emergency Services. The fire-fighting instruction, they have had, should prove useful whether in peace or in war. With many members in the Boys' Brigade we have taken our share in the measure for Passive Defence—members of the staff are Volunteers, A.R.P. Wardens, Ambulance Workers and Blood Donors.

A gesture representing the initiative of the boys was the decision of the athletes to forego the usual prizes for events at the Annual Sports, to accept tokens which took the form of certificates and to divert the money so saved ($300) to the Malaya Patriotic Fund. The staff made a similar decision with money that was usually subscribed for their Annual Summer picnic and the Annual Christmas Dinner, in addition to regular monthly contributions to the War Fund (Total $545).

Thus another year has gone by and is now History. A year that some who are in this Hall will look back to in 'twenty, thirty, forty years on' and speak of it as the 'Good Old School Days'. Good?—yes in spite of shortcomings, mistakes and disappointments. Good, because of the fine team work in class as well as in the field. Good, for the sheer joy of the accomplishment of tasks well done. Good, because on its foundations, better things may be built in the future.—For we firmly believe that whatever may have been our degree of success in the past.

THE BEST IS YET TO BE.

A Meditation on Courage

By Philippe Vernier

(Editor's Note: This is the third of seven Meditations by this writer which we are publishing from month to month. They are taken from the magazine "Fellowship", the January 1941 issue.)

III. IN YOUR PATIENCE POSSESS YE YOUR SOULS
Luke XXI-19

We are nearly all of us like Simon Peter was, with blazes of courage, splendid enthusiasms, and then depressions, long periods of marasmus. It is the sign that we do not "possess" our souls, or else that Jesus is not really the Master of them, which comes to the same thing, for if we possess our souls through patience, we only possess patience through him.

The courage with which you rush to your death in a moment of exaltation is often aroused only by the admiration of those who surround you. There is another courage, more necessary and rarer, which will make you endure day by day, without witnesses, without praises, all difficulties and temptations; which will make of your life not a broken line but a path regularly ascending, and this is patience according to God.

It does not lean upon the opinion of others, upon the thrust of your passions, but upon the conformity of your will with his. It makes of the torrent of your nature, with its floods and its thoughts, a river regular and navigable. It makes of you, instead of an agitated and blundering assistant who throws himself impetuously into a useless task and then fails at the moment when the Master claims him, that faithful and attentive servant on whom his Master can count.

It is in looking long at Him that you will acquire a soul calm and strong. It will not be given you all at once, but it will grow in you from day to day if you re-soak it regularly in contemplation, as a plant grows that one waters every morning.

HERE AND THERE IN MALAYAN METHODISM

Wesley Church Choir, Ipoh

Ipoh News

By J. A. S.

The Epworth League arranged a lantern Light Service on Good Friday eve which was held on the lawn adjoining the Manse. Mrs. Runyan brought us the message of the evening, her subject being 'Spiritual Blackout'. On the morning a Good Friday service was held in the Church. The Rev. T. Runyan spoke on the theme 'The Sins that Crucified Jesus.'

On Easter Sunday morning we had a programme presented by the boys and girls of the Sunday School. Organised by Miss D. Moreira and Mr. Yong Choong Yoong there were several items on the programme, the most inspiring of which was a play, entitled 'Bread of Tears', directed by Miss Edna Dahlin.

We had a Service of Song on Easter Sunday evening. It was made extra-ordinarily beautiful by the anthems and hymns rendered by the Choir. Our Choir, directed by Mr. Runyan (accompanist, Mrs. Runyan) has been faithful in adding to the attractiveness of all our services. Mr. J. Appaduray led in the Evening's meditations.

Some of the picnickers at the Ipoh Sunday School picnic at Kampar

Miss G. Traeger left us for America on furlough after five years' service as Principal of the Girls' School. We wish her a happy holiday after her hard work here, and a safe return to Malaya. Miss E. Dahlin has taken over the principalship of the Girls' School.

After three years the Senior Department of the Sunday School held a picnic at Chong Sim Gardens, Kampar—a delightful place with swimming pool, lake, rocks and trees, about thirty miles from Ipoh. The picnic, thanks to Mr. Yong Choong Yoong and his fellow-workers was an unqualified success.

The School has started on a new venture—the publication of a fortnightly News Bulletin. Sponsored by Mr. D. S. Ramanathan, the boys have brought out two entertaining issues this month. It features articles, reports of school events cartoons and the inevitable howlers without which no school-boy is ever really popular among his fellows.

We have now two Brigades of the St. Johns Ambulance Association—Superintendents Mr. F. C. H. Parry and Mr. E. N. Welch. A third one is in the course of formation. Not only all the teachers but a large number of boys as well are doing their bit in the War Effort.

Boating was very popular at the Ipoh S.S. picnic

The Scouts have had a hectic time this month—two inspections and one Investiture Ceremony. The District Commissioner was pleased with the turn-out of our Troops when he inspected us on the 29th of March. The Inspection by the Assistant District Commissioner Mr. Chong Wan Fook went off as well as it could have been expected. The Investiture Ceremony of Tenderfoot Scouts of the Seventh Ipoh Troop took place on the 29th. The District Commissioner, Mr. E. C. Hicks, was present along with the Principal. The Principal addressed the Troop on the subject 'Be Prepared.'

The Term's activities of the Literary Department of the School came to an end with the Annual Social of the A.C.S. Literary Association and the Anglo Chinese Girls School—A.C.S. Annual Debate. The subject of the debate was "Broadcasting is, in the whole, a dis-service to the Community." The girls spoke for the proposition. The boys took the opposition. The girls were far and away superior to the boys in declamation, oratory and enunciation, while in the rebuttal of arguments the boys

need unanimous. The verdict of the judges gave the victory to the girls. A Social followed at which the refreshments were served and the boys gave musical items and the audience joined in community singing.

Women Visitors Inside and Outside a Dyak Longhouse at Kapit (see page 15)

Except on Thanksgiving Day, when American missionaries have perhaps their only chance to meet, Malaya is a busy junction to discuss a roasted turkey, they seldom have the time to go on a spree. One of the few occasions some of them [illegible] occurred at an election rally. Miss I. Leonard and E. Dahlin, Messrs C. H. Fee, J. L. Taylor and McGraw heard of an elephant available some miles away, and on a Saturday morning decided on trying out its dietary [illegible]. Results, mostly, we understand, unhappy for the novice. For of the best snapshots, you may judge for yourself from the accompanying photo. The Principals of the two schools in Ipoh are conspicuous by their absence—one was out in the line of a Boy-scout inspecting a Scout Troop, and the other we believe was working at monthly returns for the Government.

Wesley Church, Kuala Lumpur

[illegible] Wesley Church, which celebrated [illegible] by presenting many other items. The Cup of Promise, a pageant written by the Rev. W. B. Spencer, [illegible] was given by the pupils every member of the congregation came forward and placed a penny in the cup, which was then used to purchase Christmas gifts for the community service of the day.

On Palm Sunday, the Rev. Charles Meadbrook, pastor of the church, received 22 young people into full membership. Of these 19 were baptized and the Rev. P. L. Peach assisted with the sacrament. Twelve of the 22 had come from non-Christian homes. Among the number was Miss Esther Sung, daughter of the Rev. T. K. Sung, Pastor of the Pentecostal Tabernacle of Hongkong.

Fellowship Meeting

Climaxing a programme of personal evangelism, a series of meetings known as "Fellowship Meetings" were held in Seremban by the Union Epworth League. At the devotional meeting on the 14th March, Mr. Gurdial Singh led a discussion on the subject, "What Does it Mean to Believe in God?" On the 21st the Rev. W. S. Reinoehl spoke on the theme, "What Does it Mean to Believe in the Bible?" On Friday, Saturday and Sunday, the 28th to the 30th, the Rev. Burr H. Baughman of Malacca gave addresses on the general theme, "What Does it Mean to Believe in Jesus Christ?" Mr. Baughman was at one time located in Seremban, and he has many friends there. He preached to large congregations every night, and the response was very good. The meetings resulted in the deepening of the spiritual life of the community, and a number of new Christian decisions were recorded. The music for these meetings was provided by a specially [illegible]

Social Work in Malacca

Social work at Temple Street has been carried on with the assistance of Misses Bloxsom, Giam, Lau Yit Yong, Tan Siew Eng, Wan Swee Chin, Tok Thye Moi, Wong Swee Yong and Messrs. Tan Eng Wah, Lui Hon Meng, Tan Tong Teck, Wong Kok Leong, Lim Hon Tan, Lim Guan Tuck and Lim Kim Siong. Needlework is taught to the girls, fretwork and games to the boys. This work at Temple Street, Mr. Baughman's house, will be continued every Saturday at 7.30 p.m. We hope also to teach both boys and girls Hygiene—the Rules of Health. Rev. Baughman, our pastor, has been very generous to let his house to our Department for Social work.

—*The Elm.*

Kapit School

The First Term of the first Methodist Dyak School closed on April 30th. Ten Dyak boys from long-houses up-river have been attending this school opened by the Rev. P. H. Schmucker at Kapit. The school meets under the Mission Bungalow and most of the instruction is in the practical arts of life.

Sepang Chinese Church Sunday School

Bits of Broken China

War in the West fills the Press to the exclusion of a situation of world importance in Eastern Asia.

OVER territory north to south of one thousand five hundred miles, as the crow flies, and varying in depth to hundreds of miles, there is confusion, famine, wasted villages and cities, and millions of refugees.

* * * * *

Six million people are facing starvation in various parts of the province of Hopei alone, as a result of the famine brought about by the Japanese, who broke many river dykes last summer, in an attempt to flood out the Chinese guerrillas. For the past few months many people have been forced to live on bran. In the very poor districts the people are subsisting on bark and grass roots. All dogs and cats have been eaten.

A leader of an Independent Movement in Formosa has been urging the 4,700,000 Chinese and tribespeople in Formosa to rise and join China's fight against Japanese imperialism.

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It is reported that Japan has been very busy with extensive harbour improvements in the vicinity of Guam—an outpost of the United States of America in the Northern Pacific. Among such harbour improvements, planned or under way, Japanese engineers, it is said, have been secretly dredging a harbour and building a pier at Saipan, about 150 miles north of Guam. It is also stated that few strangers are allowed to visit any of the more than 600 islands of that Japanese Mandate group, and that, last year, when a fishing boat from Saipan was wrecked at Guam, the Japanese refused to permit an American vessel to return the survivors to Saipan. Instead, the American ship was met at sea by a boat from Saipan.

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When the Singapore base was being built, people were asking if such a step would not offend Japan. In America, the same question is being asked about fortifying Guam. What is Japan's attitude to the susceptibilities and fears of others?

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The Japanese army, according to a statement by the Minister of War, is considering the employment of Chinese prisoners of war in Japan, to overcome the acute shortage of labour. Meanwhile, the number of Korean labourers working in Japan (which is large even in peace time) is steadily increasing.

* * * * *

Although "over-population" is still the official justification for Japan's expansionist policy, there is increasing agitation on the part of military and other circles for Government measures against the recent decrease in the Japanese birth-rate. An official enquiry into this "disturbing development" is now under way.

* * * * *

The strain upon Japan by the prolongation of the "China Incident" is too serious to be contemplated without misgiving. If the "incident" could be closed by an acknowledgement of the territorial integrity and independence of China, co-operation would yield far more than military conquest (even if that be possible) can ever give.

Peiping.—The North China of today is a vastly different place from the North China of even two years ago. In the cities, the Japanese swarm everywhere—on the streets and in the public places, in the shops and in the restaurants. Bright neon signs light up the streets at night but beside the Chinese characters are Japanese *kana*, or phonetics. There are new schools housed in splendid buildings with playgrounds and teachers' residences. Hundreds of Japanese children clatter along the streets, book-bags on backs, going to them. But the fine equipment of the Chinese schools, provided by much sacrifice in former years, has been taken over for military purposes, and horses now stamp their hoofs on what once were smooth gym floors.

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Traffic on the streets is thicker than ever, but two-thirds of it is military. Big army trucks swing recklessly down the middle of the road, running into luckless pedestrians and into one another. The humble ricksha is safer. But most of all, the Japanese crowd the railroads. First and second class is exclusively Japanese, while third class is for Chinese. Westerners slip in where they can find room. Signs in the stations are always written in Japanese first, followed by rather atrocious Chinese. The English signs that once helped out the foreigner have now practically disappeared. All clocks must be set to Tokio time. In this rather bleak northern latitude perpetual "daylight saving time" is a hardship, hence many schools have adopted the scheme of simply starting one hour later in the morning. For a while the French and British Concessions maintained standard time, but they too have abandoned it for Tokio time.

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Food costs have risen to twice what they were last fall, and that again was at least twice what they had been two years ago. Rents and land prices have soared likewise, and although wages have risen, they have not kept pace with the cost of living. Coal, in this climate, is an utter necessity. But the supply is limited and prices fantastic. The Japanese, who control the supply, have plenty, and manipulate quantity and price. Last winter it appeared that they were deliberately trying to freeze out the British Concession, then ringed about with barricades.

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Considering the fact that North China is not officially classed as a "conquered" country, but is supposed to be spontaneously and delightedly "cooperating" in the "New Order in East Asia," and that it is only its peace and prosperity that is sought, the endless petty regulations, constant arrests and house-to-house searches indicate slight inclination among the Chinese to "cooperate." Intimidation is the order of the day. The Chinese principal of one school has been arrested for questioning by three different bureaus. There are supposed to be shells hidden in the back yard of his school. He tells the Japanese they are welcome to the shells, he has no use for them. But they continue to seize him from time to time, locking him

up over night without bringing any charge against him. The reason is that he refuses to pay tribute.

Not all Japanese are like this, however, You see intelligent, sensitive faces, faces that show suffering. There were many Japanese who were unhappy about the barricade affair of 1939-40.

The Japanese press has been very silent on international affairs. Even the reopening of the Burma Road brought little comment. The Japanese have a lot on their hands, and the responsible leaders know it.

* * * * *

The whole world is suffering from a decline in moral and spiritual values. Spying, treachery, falsehood, treaty-breaking, cruelty, cunning and narrow nationalism are permeating the world, without regard to the rights of others. When right has triumphed, as it surely will, there should be a world conference, attended by statesmen and religious leaders. Such a conference should endeavour to establish three principles:

1. Religion should be supranational and wholly concerned with the development of moral and spiritual values.
2. All men, of whatever race, are equal in the sight of God, and every man and woman is entitled to and should be given, equality of opportunity.
3. National freedom should be established, and world-wide, international co-operation secured for the immense task of world reconstruction.

Bombs and British Churches

By Emily L. Reid

LETTERS from British Methodists and news in official British Methodist journals reveal the enormous difficulties under which the churches are carrying on.

Hundreds of church buildings have been partially or totally destroyed. In addition to this handicap, congregations are facing increased burdens of relief work. According to reports, over 1,800 church properties have been taken over as centers of war work, and many churches have become temporary shelters.

Outside London the churches which have suffered most are those on the Southern and Eastern coasts, where bombing has been constant and heavy. These prosperous churches are now boarded up or wrecked and the congregations are inland refugees.

Last August, the Methodist War Emergency Fund called for £50,000 to meet the costs of evacuation of workers and congregations from coastal areas. Appeals were made to 14,000 churches and 8,000,000 members in Britain.

In a single fortnight, one third of London's mission centers were completely destroyed, the loss being estimated at £225,000. And this at a time when calls for help from the churches are most numerous.

Of all the war work, it is in the air-raid shelters—the "catacombs of London," one pastor called them—that the most effective service is being given. There the Church has its best opportunity to reach helping hands to the people.

A pastor writes: "Before the blitzkrieg drove cockney London into the shelters, many were indifferent to the Church. We wanted to reach the people with friendliness and to break down barriers. Now the Church has its chance. Our wrecked buildings are saying to us, 'Go underground with God!' "

Letters tell of pastors who spend every night in the shelters. An example is the Rev. W. E. Sangster, of Westminster Central Hall, who, with his wife, looks after shelter inmates each night. He operates a canteen for tea and sandwiches, sings, tells stories and frequently holds prayer services. From the war-weary come hearty "Amens." Many churches keep their doors open day and night to minister to those in need.

In spite of the war, the Methodist Conference met in Bristol and transacted its usual business. Reports to this Conference showed how the churches have co-operated with the forces—as the military units are called—in the opening of more than 300 canteens.

Approximately five per cent of the Army, five per cent of the Navy and eight per cent of the Royal Air

A letter from Dr. T. Ferrier Hulme, ex-president of the English Wesleyan Conference, tells of the bombing of Bristol on December 4, and the safety of Methodist shrines there in spite of severe damage to the city.

British Methodism looks forward to a new day. Its Forward Movement gives a prominent place to sacrificial duties. It has seized upon the opportunity of serving the people in their time of trouble. A brave new world is to be built on the ruins of the old one and the Church will have an enviable place in the new order.

Prime Minister Winston Churchil is pledged to see that when the war ends justice will be done to England's poor. He said recently that "advantages and privileges which hitherto have been enjoyed only by the few shall be far more widely shared."

Coincident with Mr. Churchill's statement was that of a distinguished group of churchmen—Protestant, Catholic and Jewish—who urged five things to insure a lasting peace: The abolition of extreme inequality of wealth; equal education opportunity for every child regardless of race or class; safeguarding the family as a social unit; the restoration of a sense of a divine vocation to man's daily work, and a sharing of the earth's resources by all the people.

Perhaps the best and most forward-looking statement from a British clergyman on the war is that of Rev. Leslie Weatherhead in his Christmas meditation:

"I believe that a new world can be born out of this travail by the power of God, and I hope that I shall have the courage to fulfill whatever may be God's plan for me in the travail."

—*The Christian Advocate*

An Old Prayer

And fare now well, my tale is at an end.
Now Jesus Christ, that of his might may send
Joy after woe, govern us in his grace,
And keep us alle that be in this place.

—Geoffrey Chaucer

Our Boys and Girls

THE MAN WHO PRAISED GOD FOR ALL THINGS

(St. Francis of Assisi)

IN almost every land under the sun there have arisen churches built for the glory of God, where people come to sing His praises and pray to Him, to take the holy Bread and Wine at Communion, and hear the Scriptures read and explained. Men sometimes call the church "The House of Prayer," but they might also call it "The House of Praise," for there is no church where hymns of praise are not sung, or where God is not praised in silence. The old builders who made our wonderful cathedrals built them gloriously, that God might be honoured. They carved the little angels and dragons on the grey roofs quite beautifully all over, saying that, though men never see some parts of them, God and the angels always do.

Now, there was once a man who praised God, not only in churches, but on lonely roads, in fields and woods and streets and market-places. He gathered a group of companions round him whom he called Brothers—Leo and Angelo, and Bernard and Masseo, and others—and they went about together dressed in brown robes with a girdle of ropes, and sandals on their feet, begging their bread or working in any way they could for it. But their real work was teaching people to praise God for His goodness. The leader of the Brothers was named Francis of Assisi.

Prayer is not only asking for things; it is also praise and thanksgiving.

Italy, where he lived some six hundred years ago, was at that time full of singing minstrels, who wandered about and sang songs to the people, passing their hats round afterwards for payment. Francis and the Brothers called themselves the minstrels of God, for after they had preached to the people, they always sang to them, and after the song they would say: "We are the minstrels of the Lord, and for these things we wish to be paid by you. The payment is that you should be sorry for your sins and rejoice in God." Every day, whether he was with his Brothers or not, Francis sang his praises, often standing out in the open country under the blue sky, or among the silvery twisted olive-trees. He would stand there quite calm and quiet, whether the sun beat down on him or the rain soaked him through, singing or saying the lovely songs in the Book of Psalms:

"Praise ye the Lord, for it is good to sing praises unto our God. Sing unto the Lord with thanksgiving. Praise Him for His mighty acts. I will bless the Lord at all times, His praise shall be continually in my mouth. My soul shall make her boast in the Lord, the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt His name together:"

He sang those words in Latin, but many another time he would make songs of his own, and sing them in the French tongue which he loved.

All kinds of things made him praise God. Sometimes it was the beautiful and useful things that he saw around him—the sunlight, the flickering fire, the dancing water, the birds that sang themselves, and the grasshoppers that chirped. "Sing, little Sister," he said one day to a grasshopper that lighted on to his hand; "praise the Lord with thy glad lay." And the grasshopper stayed there and chirruped till he sent her away. All living things loved him as he loved them, and he called them all by friendly names, brother and sister. And Francis praised God for His gifts of food and shelter, however rough and poor those were. Some of the other Brothers did not feel that there was much to sing about. One day when he and Brother Leo had nothing to eat they begged their bread in a poor street, and a few crusts and little loaves was all they had. They walked a little way out of the city, and came to a fountain with a broad stone running round it, and that they took for a table. Francis was delighted. "Treasure" was what he called the bread as he set it out. But brother Leo was scornful, and cried: "How can you call it treasure where there is poverty so great as ours? Here there is neither house, nor table, nor cloth, nor knife, nor servants!" But Francis answered, looking round at the sky and the earth and the trees: "Here is a house built by no human hands; here is good bread and clear water. God Himself is our servant, since He built the house for us, and gives us our daily bread." And with that he said grace (which is only another word for thanksgiving.)

He was not only thankful for the things most men are thankful for, when they think about them. He was often ill, and yet he gave thanks for that too. At one time he had a disease that made his eyes terribly sore, and for some time took away his sight, so that he could not see the sun he loved nor the flickering of the bright fire. His Brothers built him a little hut of reeds to live in just then, and as he sat there in his pain and blindness the little field mice who live in the reeds came into the hut and ran all over him, tormenting him. They would not let him rest or eat or say his prayers in peace. And yet he gave thanks even for the pain he suffered, for it helped him to be patient; to be patient and not grumble at pain is one of the marks of the servants and friends of God. It was in that very hut of reeds, in his suffering, that he made the wonderful song of Praise which he called the "Song of the Sun." The words are something like this:

Praise unto Thee let all Thy creatures pay,
First Brother Sun, who gives us light of day;
Through him Thou shinest, fair is he and bright,
Symbol and sense of Thee, our spirit's light.

Praised by our Sister Moon be Thou, O Lord,
By all the starry host of Heaven adored;
Praised by our Brother Wind, by cloud and air,
Whose blessings all Thy happy creatures share.

Praised by our Sister Water, pure and bright;
By Brother Fire, who makes our darkness light;
By Sister Earth, who gives to us and ours
Fruit, and fair grass, and many coloured flowers.

Praised be Thou, Lord, by those who for Thee live,
By love endure, and for Thy love forgive;
Happy in patience these their powers employ,
Whom Thou shalt crown with everlasting joy.

Francis had a worse disease than the one which hurt his eyes, and as time went on it grew worse. But because he always sang and looked happy people could not believe that he was dying. Yet he guessed. Calling the doctor who attended him, he said to him: "Tell me the truth; what do you think? Fear not, since by the grace of God I am no faint heart that I should fear death." And the doctor answered: "According to our knowledge of medicine, your disease is incurable, and either in September or October of this year you will die." Then Francis did what to those who stood round seemed a strange thing. He spread out his hands as if to greet someone, and said joyfully, "Welcome, Sister Death!" And he called Brother Leo and Brother Angelo to him, and asked them to sing to him the Song of the Sun. And at the end of it he made another verse:

Praised, Lord, by all to whom Thou givest breath,
And be Thou praised not less by Sister Death.
Blessed are they that live Thy holy will,
For no dread punishment shall work them ill.
O servants of my Lord, give thanks with me,
And bless and praise Him in humility!

When the early days of October were come the words of the doctor were fulfilled, and Francis lay dying. In the quiet blue darkness of the evening his body fell asleep, and his soul went gladly to God to praise Him more joyfully than ever—"like a star," said those who watched him die.

And even as they watched, they heard a strange high singing out of doors, that might have been the singing of angels. But it was not angels, only a flock of brown larks, birds that love daylight and hate the dark. They flocked in great numbers to the roof of the house, and sang there, the Brothers said, more happily than birds ever sang before, in honour of the man whose life had been full or thanksgiving, and who had never ceased to call all living creatures to offer the Divine praises.

The Korean Situation

(*Continued from page 9*)

"In such a situation," says a missionary, "one has little freedom for evangelistic or educational work. And it is a kindness and protection to the Christian people for the missionaries to leave and not subject them to constant suspicion, questioning, arrest and beating."

Japan's "Reform Plan"

As a part of Japan's totalitarian policy, there has been forced upon the Korean Methodist Church not only organic union with the new "united " church in Japan but also a "reform plan for the Christian church. . . .to cause people to understand the principles of the new order in East Asia and the amalgamation of Japan and Korea." This "reform plan" would give "right guidance of thoughts": would make the church teach that patriotic loyalty is the same as the Christian ideal of sacrifice; teach that sovereignty of the people is contrary to national policy; oppose individualism and the ideal of liberty. It would also "teach the Christian gospel by illustrating from the traditions and philosophies of Oriental saints."

The "reform" enters both the fields of secular and of theological education. The "national polity" must be taught in schools of all grades, including theological seminaries. Military training is compulsory in middle schools, colleges, and theological seminaries. "The imperial way," as opposed to democracy, must be taught by attendance at shrines, in Bible study classes, in sermons, and in special evangelistic meetings; and patriotic societies must be established in the churches, and church members encouraged to enlist in the army.

Foreign Support Forbidden

Coupled with these teachings which the missionaries find it hard to accept are some decisions which, if they were not based on suspicion of the missionary as a foreigner, would be welcomed as measures strengthening the church. Illustrative of such decisions can be cited one, that churches and schools and hospitals should no longer receive support from foreign lands, another that foreigners may no longer occupy places of administrative authority in the church or its institutions.

"The Christian church in Korea is going through the testing of the fire," says a missionary. "We have every confidence that the essentials of the Gospel lie deep in the hearts and spirits of the people of our churches—and will persist. When little men have had their little day of power, the church will emerge purified by trial and strong through difficulty. We missionaries believe that by removing ourselves temporarily from Korea we will save our Christian friends from embarrassments and dangers, and give the church opportunity to find itself. . . .And everyone of us is looking forward to the day when we can return and work joyfully beside these Christian comrades. The present is but an incident in the on-going programme of Christianity in Korea."

The evacuated Methodist missionaries are not idle. . . Some have already entered Christian work in India and the Philippine Islands. Others will go into service in other countries—especially China and Africa—where their specialized skills (doctors, nurses, teachers, evangelists, industrialists, agriculturalists) are in demand. Some will enter schools and seminaries for a year or more to fit themselves for further missionary service. Some will be used to interpret the Far East to the churches in America.

"It is the history of the Christian church through the centuries that it emerges stronger and purer from persecution and from difficulties," says a mission executive, "and we have no doubt but that the next decade will see a vigorous and witnessing Christianity in Korea. Today we must stand by that church in every way possible and by the missionaries who have built it to its present strength—but never must we sacrifice principles for the sake of making the cause 'popular' or winning the support of a government."

—*The Christian Advocate.*

OUR SCHOOL MAIL BAG

THIS IS A DEPARTMENT FOR BOYS AND GIRLS who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

Sample Essays Representing Four of our Schools

A SCHOOL-GIRL'S DIARY

JAN. 15TH. School re-opens to-day. Dreaded to go back to school after so long an absence. Much annoyed in class by a fly. I couldn't concentrate on my Algebra because of the fly worrying me and circling round and round my head, and resting on my nose and lips. In desperation I tried to catch it but in vain.

JAN. 27TH. To-day, some of the boys did not learn their lessons, and the teacher called them "Great Fellows". From that time onwards, they made it a point to say "Great Fellows" whenever the teacher came in. To-day my 'English' teacher asked us whether we knew the meaning of the word 'hornet' and asked a boy to make an idiomatic phrase with it. Thereupon the boy replied "Sir, a hornet in the bonnet". This caused much laughter.

JAN. 29TH. This day was ushered in by a very important event. Our school was much honoured by the visit of Bishop Dr. E. F. Lee and Mrs. Lee. I very much wanted to see this great man about whom I have heard so much. Indeed I felt very proud to have had the pleasure of listening to him. We were all assembled in the hall and when he came in there was profound silence. I have such great respect for him that the very sight of him inspired me with delight and reverence. Mrs. Lee is a very distinguished lady, and she told us that she and Bishop Lee were soon leaving for Manila, bound for the U.S.A. When they left, I wondered where and when I would see them again.

MAY 4TH. Read a paper in the literary society on "The Incredible Kingdom of Siam". In my speech I unconsciously kept on saying 'Siam' instead of 'Thailand' and one boy remarked that I was very stubborn. I consider this afternoon a very amusing one. A friend of mine visited me. She was trying to pluck a mangosteen from the mangosteen tree, but unluckily a bee stung her on the nose. She squealed and screamed with all her might and I had to try my best to bring the sting out. After that we laughed till our sides ached.

JUNE 8TH. My geography teacher gave us a lesson on the sun, latitude and longtitude. Ah! It gave me a headache. He told me it was a very interesting subject and I said that it was very dry, whereupon he continued to explain and asked me whether I could understand it. But the subject did not appeal to me at all, and I told him that my head was "reinforced concrete." and this caused a great deal of laughter.

To-day our essays on "The Art of Travelling" were returned to us. Unfortunately one of the girls wrote that a traveller must not forget to bring a razor. The teacher said that this was an absurd mistake to make, and he asked, "Why should a woman traveller bring a razor." The whole class roared with laughter and it seemed as if they would never cease laughing.

JUNE 4TH. I have now to write an account of the most interesting holiday I have ever spent, namely my Penang visit. We met some interesting persons there. One of us asked an old Admiral to sing but he replied that his singing would crack rocks. We also met a certain teacher who could speak French very well. We tried to talk with him in French, but he remarked that we were talking "Malayan French" and not the real French. This is the first time that I ever saw a real jelly-fish. This afternoon I tried to learn to swim with some success but unfortunately I had to swallow a few pints of sea water. This is also the first time my sister ever saw the sea and she began to quote passages praising the sea.

JUNE 21ST. I jotted down this joke in my diary, because I had such a hearty laugh over it. The hygiene teacher was giving a lesson on sewers and traps, and when a boy was asked what a trap was, he suddenly started up, and said that a trap was an instrument to catch mice. This caused great laughter amongst us.

OCTOBER 19TH. To-day at 5 p.m. we had a hockey match against the A.C.S. "C" team. An old gentleman told Lucky that she ran like an old race-horse. She rallied him upon this, and asked him whether he could run as fast as a race horse winner. The boys won by six goals to one. In the second-half Lucky cried out that she could run no more and that her lungs were nearly bursting. The boys played extremely well.

OCT. 20TH. To-day I had a heated argument with one of my friends about the causes of the American War of Independence. She said that there were four general causes but I said that there were three. There followed a heated argument for about two minutes till I gave way and said what Polly said to Rusper, "Boil it harder. Five minutes at least."

OCT. 26TH. To-day at 5 p.m. our Anson Ladies' Hockey Team played a match against the Y.W.C.A. girls from Ipoh. There was a continuous down-pour of rain, but in spite of the rain which made running difficult we played a very fast game. Credit must be given to Miss Jenny Fung who played exceedingly well and was prominent in the defence line. One spectator remarked that she was the back bone of the team. Another remarked that she had style in hitting the ball. The rain fell during the whole game and every one was soaked to the skin. The centre forward tried her best to score but unluckily she missed her chances.

By { FUNG CHUI YUK / LUCY CHIN

S.C., A.C.S. Telok Anson.

HYPOCRISY

'Hypocrisy,' one wit said. 'is the exaggeration of humility,' and for the same matter any virtue that one has, which is depreciated or exaggerated, is hypocrisy. Hypocrites are to be found among the humblest as well as the haughtiest, but the humble err in a different way from the haughty. Humble persons seldom admit their talents but instead try to hide them so that they may not appear to be talented. Haughty persons show all the little that they have in order to apper gifted with great abilities. But both types are hypocrites; the first type depreciates what it has while the second exaggerates them.

This art of pretence is often used with success. Some people even declare that the more experienced a man is in this art, the more certain he is of doing well. Hypocrisy prevails everywhere—in the office, in the salesroom and even in the classroom. Sometimes it makes an applicant for a job a successful candidate. It makes a lazy worker seem a diligent one. It boosts a poorly made thing, thus benefiting the salesman greatly. Hypocrisy transforms a noisy class into one whose silence will amaze a visitor. Such is the great power of hypocrisy.

Hypocrisy is an old art. Two thousand years ago the Pharisees were accused of using this art. They used to pretend that they were very religious, praying in the synagogues and in the streets, to be seen of men. They were religious, no doubt, but not so religious as they made themselves appear to be. But compared with present day hypocrites they were not so hypocritical. Propaganda may be regarded as hypocrisy, for it is the work of exaggerating or distorting truth, or of

making up some story based on non-existent facts. The great power of this type of hypocrisy can be seen in the fact that a great number of people are deceived thereby.

The art of hypocrisy is latent in most people. Few can deny that they have never used this art and still fewer can say that they do not possess it. Hypocrisy may not be evident at first but it reveals itself in the end. The successful candidate who gets his job through hypocrisy may find that he is unsuitable for the job. His employer will also find this out. He will then lose his post besides acquiring a stigma which will hinder him from getting another job. Besides, he carries within him an uneasy conscience that spoils his enjoyment of life

However, the possession of the art of hypocrisy tempts many people to use it. The gain obtained by using this art is sometimes enormous but the sacrifices involved are even greater. The conscience is stricken, the heart is heavy, and the mind is worried by the use of this art. The enjoyment of life is spoilt and one goes through life with the sword of Damocles hanging over one's head. Thus hypocrisy is not an art worth acquiring or cultivating; indeed it is an art that needs suppressing so that honesty may still remain the best policy in our dealings with everybody, everywhere.

GAN E. TANG, *Sr. A.*
A.C.S. Singapore.

SHOULD ONE BLOW ONE'S OWN TRUMPET?

How often the wise sayings of the past are contradicted by geniuses of the present day! Some are ready to believe anything and everything they hear. They are but pessimists and "Luguburious Philosophers". But an optimist, as most of us ought to be, "sees sermons in stones and good in everything".

An optimist would immediately rebuke the one who says, "Don't blow your own trumpet". No Cromwell could have invented a severer "Self-denying Ordinance" than this. It was, I presume, invented by someone in revengeful spirit who was jealous of the other man's achievement. I do not think that the inventor of it believed in it himself. If a man is not to blow his own trumpet, then who is to do it for him? Nobody knows him better then he himself. Therefore nobody can do justice to his merits except himself.

At present, many great institutions are in danger of perishing because they do not advertise themselves. Similarly, so many men of genius and talent have not attained the fame they deserved, because they thought it improper to blow their own trumpets. This is false modesty—a sort of prudery. Should the mountain go to Mohammed or should Mohammed go to the mountain? If the world does not recognise a great man, he has to blow his own trumpet, loud and long.

Men who have actually done something famous or important have every right to blow their own trumpets. By doing so, such men not only gain eminence themselves but inspire others to follow their footsteps. By boasting about their own actions, they also encourage others to similar glorious or even greater deeds. Sometimes those who blow their trumpets are great benefactors of mankind.

If the great inventors of all ages had thought it improper to blow their own trumpets, we should now be in the state of civilization as the barbarians of the Dark Ages were. We should have had no steam engines, aeroplanes or wirelesssets. If the inventors of these wonders had not boasted of their achievements. The inventors would have died unnoticed.

There is not a single man in the world who really believes in the saying. It is a vile lie. He is only a simpleton and a man who does not know the ways of the world, who does not talk about himself. As the world grows older, it should grow wiser. It must be a pardonable offence to blow one's own trumpet for, after all, does not the hen advertise herself as soon as she has laid an egg?

T. SANMUGARASAN,
School Certificate, A.C.S. Seremban.

MALAY FOOD

Food has been cooked in many ways by different kinds of people. Eating has never been nor ever will be an art among the Malays. However high the standard of culinary art set up in the past it has not been maintained owing to the indifference of the men folk towards the preparation of food. China may well boast of her shark's fin dishes yet Malay food is not without its appeals and attractions, its favourite dishes and its rare delicacies. To see all that I mean just imagine yourself at a dinner in an ordinary Malay home. Immediately on arrival you are bidden to sit cross-legged on a carpet round a tray which often admits five persons at a sitting. Before you and likewise before each man is a plate of rice. A large bowl of spare rice stands on one side and a jug of cold water with a glass. Besides these is a bowl of water which is passed round for you to dip your hands into and with that the meal begins. No spoon or fork is given. The cover of the tray is removed and the dishes are revealed. What strikes the eye most is the variety for a Malay meal is nothing but a collection of odds and ends of vegetables and of fish. Yet it is not so much the variey but the smell that appeals so strongly to other nationals. The smell of spices found in the fish curry is in itself sure to attract many a passerby and this combined with its oily shiny appearance goes to make it a favourite dish in every Malay home. So delicious does it prove that when mixed with rice it will leave you almost unconscious of the number of plates of rice you go on consuming. I am speaking of this from the Malay point of view.

The "sambal" is another dish without the presence of which no Malay table is complete. In fact when you taste it, you will find it is just chillies pounded together with a little salt and a little of that evil smelling preparation which the Malays call "Belachan." To the fisherman out at sea for days and nights and to the very poor kampong folks sambal alone with rice gives enough substance for their daily maintenance. But do not imagine that these pounded chillies are always taken alone. Young shoots or leaves from certain trees are added and by taking the leaves with the sambal and rice even the poorest Malay diet can be enriched. Besides the curry and the sambal a Malay dinner includes green vegetables. I suppose this is the best and nourishing food in kmpongs and I doubt not that it would be the most inviting of all to the palate of a foreigner.

In about twenty minutes time you will have finished your meal. You will then feel very full and just a little lazy. Those who smoke, smoke their cigarettes and talk about countless things. The afternoon passes away in no time until reminded of some business at home you will find it is high time to depart.

FADZIL BIN NOORDIN,
Standard V, A.C.C.S., (Kampar).

RULES FOR GRAMMAR

Three little words you often see are articles a, an, and the.

A noun's the name of anything, as school, or garden, hoop or swing.

Adjectives tell the kind of noun, as great, small, pretty, white, or brown.

Instead of nouns, the pronouns stand: her head, his face, your arms, my hand.

Verbs tell of something to be done: to read, count, sing, laugh, jump, or run.

How things are done, that adverbs tell, as slowly, quickly, ill, or well.

Conjunctions join the words together, as men and women, wind or weather.

The preposition stands before a noun, as in or through a door.

The interjection shows surprise, as O! how pretty; O! how wise.

The whole are called nine parts of speech, which reading, writing, speaking teach.—*Cheerful Letter.*

CORRESPONDENCE

271 Kota Road,
Taiping.
24-4-41

The Editor, Malaysia Message.

Sir:

I will be pleased to get in touch with students of the Methodist schools, especially in Seremban and Singapore, for the purpose of exchanging views, snapshorts and postage stamps. Other interests of mine are politics, essays, articles and reviews, religion, English and Chinese literature. Will the local Lin Yutang's and Bernard Shaw's please answer this appeal?

Yours sincerely,
OOI TAW HOCK

Everyday, everyone needs

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MORE OR LESS PERSONAL. . . .

Miss Gazelle Traeger

Miss Gazelle Traeger arrived in Singapore on the 8th of April and sailed for the U.S. on furlough, on the 10th. Miss Traeger has been the Principal of the Methodist Girls' School in Ipoh and her place has been taken by Miss Edna Dahlin. On March 29th her friends from Sitiawan, Kampar and Ipoh gave her a farewell dinner, in Ipoh.

Mr. Tan Teik Lim, clerk of the Anglo-Chinese School, Penang, visited in Singapore during the Easter holidays and called at the Methodist Book Room and in the office of the Malaysia Message.

Miss Mary E. Howell who for many years was connected with our Mission work in Palembang and then took a position with the Standard Oil Company as nurse-in-charge of their hospital near Palembang, is now making her home with a sister in Johnston, Pa., U.S.A., Her address is 1316 Saylor Street.

The engagement of Mr. Theodore R. Doraisamy, of the Anglo Chinese School, Singapore, to Miss Annabella Christie of Seremban was announced by Mr. and Mrs. J. D. Christie, on the 26th of April. Mr. Doraisamy is the President of the Malayan Epworth Leagues and the Schools Correspondent for the Malaysia Message.

The Rev. and Mrs. J. F. Peat of Bellville, Ohio, U.S.A., spent the cold winter months in Huntington Park, near Los Angeles, South California. Mr. Peat was there on assignment under the Board of Foreign Missions and did a good deal of speaking in that portion of the State. They had the privilege of meeting many missionary friends from China, from Malaya and elsewhere. They visited in the homes of Mr. and Mrs. W. T. Darton and Rev. and Mrs. Abel Eklund.

While in California Mr. Peat joined the Astronomical Society and thus had the use of their workshop; he is making a telescope with a 6" mirror, which he ground himself. He will be able to pursue this hobby back in his home in Ohio, where he then can work out astronomical problems.

Mr. and Mrs. Peat wish to be remembered to their many friends in Malaya. Both of them are kept so busy speaking that they have little time to catch up on their correspondence. They attempted to send a message via the San Francisco Station KGEI to their friends here in Malaya but it was broadcast early in January on a Sunday when electrical disturbances made it impossible to hear the Station in Malaya.

Mr. and Mrs. R. A. Kesselring and family have booked passage on the S.S. "President Grant" and expect to arrive in Singapore on July 28th. Mr. Kesselring has been attending the University of Chicago Graduate School and they have been living in the missionary apartments on Maryland Avenue.

Mrs. Douglas P. Coole, in an air mail letter from Woodstock school. Mussoorie, India, reports that her son, Paul, has successfully undergone an operation on his hip and that he is making very satisfactory recovery. She also reports that Tommy, her second son, who has just entered Woodstock for the first time, is in the school hospital undergoing treatment. Reports from the other Malayan children at Woodstock indicate that they are well and are very much enjoying the new school term.

Mr. Choong Pow Sim, President of the Ipoh Union Epworth League

Mr. and Mrs. Edward Stoner of Kuala Lumpur, announce the birth of their first child, a son on April 10th. Mrs. Stoner is the former Miss Muriel Pavee.

Mrs. Hobart B. Amstutz was taken to the General Hospital, Singapore, on April 16th and had to undergo a major operation on the 17th. She is making a very satisfactory recovery. Her sister. Miss Bonita Bloxsom. Principal of the Methodist Girls' School, Malacca, spent most of the Easter school holdays in Singapore.

Mrs. Paul H. Schmucker, together with Jimmy and Jackie made a hurried trip from Kapit to Sibu, Sarawak, during the middle of April, because of some severe throat trouble that Jackie was having. Mrs. Schmucker and her children stayed about a week with the Rev. asd Mrs. G. V. Summers before they returned. Richard Summers was also ill at the time but both children are now in good health again. The Rev. Paul H. Schmucker has been steadily developing a school for Dyak boys at Kapit and is making satisfactory progress with them.

The Rev. Dr. R. L. Archer, Mission Superintendent, and Mrs. Archer celebrated their Silver Wedding anniversary on Sunday, April 27th. Their colleagues in the Mission, the Pastors of all the Singapore churches and Laymen representing all the churches over sixty in number, paid a surprise call on them while they were having dinner in the home of Dr. and Mrs. H. B. Amstutz. The Archer's received a lovely presentation in silver as a token of the love and respect of their many Singapore friends. They sailed for Sumatra the following morning in order to spend their annual holiday at Brastagi and they will return to Singapore approximately the end of May.

Bishop and Mrs. Edwin F. Lee will arrive in Singapore May 25th, and expect to sail for Sibu, Sarawak, on June 7th. They will be back in Singapore approximately June 23rd. and the Bishop expects to go to Sumatra early in July.

CORRESPONDENCE

R.A.F. Station,
Kota Bahru, F.M.S.
22-4-41.

The Editor, Malaysia Message.

Sir:

I want to thank you for the last issue of the Malaysia Message. I was particularly interested in the article on "Educate for Purity." If only such a programme of sex education could be brought into force the results would be felt almost immediately. I consider nine-tenths of Social Evil is due to ignorance.

Yours sincerely,
Cpl. EDWARD H. SELWOOD.

IMPORTANT GOOD BOOKS

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BY WALTER RUSSELL BOWIE

"My purpose has not been to compile a commentary, but to create a portrait. I have desired—so far as one may attempt it—to portray the face and form of Jesus according to the truth; and to ascertain the truth, one needs to have considered the aspects of him which the surest scholars have reflected. But in the end, a portrait must be judged not by its dissected elements, but by such living and convincing unity as may be manifest in itself. It is not helped by being pinned with tags of reference to show that this or that line and color are guaranteed by the fact that others have used them before."

—*The Author.*

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What Would Jesus do?

BY CHARLES M. SHELDON

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$1.50; by post $1.74

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● THE COMMUNITY HYMNAL. The pre-war price was 55 cents each. We will sell the entire balance on hand, approximately 80 copies, in one lot, at 20 cents each. They are paper bound but contain an excellent selection of hymns for Sundays Schools, Schools, Epworth Leagues, etc.

● HYMNAL FOR BOYS AND GIRLS. These contain 150 hymns and tunes, 22 pages of chants, responses, offertories, selections for Junior Choirs, etc., and considerable material which may be used by the teachers and children in building other services. The pre-war prices are; music edition $1.65; word edition 65 cents. At the moment there are approximately 64 copies of the music edition and 40 copies of the word edition on hand. We will allow a 50% discount if the entire quantity is taken and will pay the freight if to a destination in Malaya.

ABINGDON SONG BOOK

● We have in stock a quantity of these excellent hymnals which are suitable for schools, Sunday Schools, and churches. They are priced at $1.35 each subject to the usual discount for cash.

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Grin & Bear'em

A cleric owned a farm, and endeavored to practice rigid economy in its operation.

One day, taking a stroll, he saw his plowman sitting idle on the handle of his plow, while the horses took a needed rest. The sight rather shocked the good cleric-farmer's sense of economy. He said gently but reproachfully, "John, wouldn't it be a good plan for you to have a pair of shears and be trimming these bushes while the horses are resting?"

John returned the minister's gaze and answered: "And might I suggest that you take a bowl of potatoes into the pulpit and peel 'em during the anthem?"

Young Lady Visitor—Are people drowned very often at this place.

Old Salt—No, lady, only once.

"Your girl called up and said she wouldn't be able to see you today."

"Well, that's wait off my mind."

The chairman rose to propose the toast.

"Gentlemen, let us drink to the health of our colleague, William Brown, who is leaving the town. He was born here; he was married here; and we all hoped that he would die here. But it was not to be."

When Noah sailed the waters blue,
He had his troubles same as you;
For forty days he drove the Ark
Before he found a place to park.

Tim McCarthy was taking an examination for the duties of a policeman. "What are the rabies and what do you do about it?" was one of the questions.

"Rabies are Jewish priests and you can't do anything about it," wrote Tim.

Bill—I say, Dave, you ought to buy an encyclopedia for the kids, now that they go to school.

Dave—No fear, Bill. Let them walk, the same as I did.

Restaurant Patron—You may bring me a dozen fried oysters.

Waiter—Ise awfully sorry, boss, but de fact is, we's outer all shellfish 'ceptin' aigs.

Navy Bill had broken with his girl. After ignoring several letters requesting the return of her photograph, one came threatening to complain to the captain. Deciding to squelch her for all time, he borrowed all the pictures of girls available on the ship, and sent them to her in a large bundle with the following note: "Pick yours out. I've forgotten what you look like."—*Virginia Methodist Advocate.*

The celebrated soprano was doing a solo when Junior said to his mother, referring to the conductor of the orchestra, "Why does that man hit at that woman with his stick?"

Mother—He's not hitting at her. Keep quiet.

Junior—Well, then, what's she hollering for?

I know the thing that's most uncommon
(Envy be silent and attend!);
I know a reasonable woman,
Handsome and witty, yet a friend.
Not warped by passion, awed by rumour,
Not grave thro' pride, or gay thro' folly,
An equal mixture of good humour,
And sensible soft melancholy.
"Has she no faults then (Envy says), Sir "
Yes, she has one, I must aver:
When all the world conspires to praise her,
The woman's deaf, and does not hear.

ALEXANDER POPE.

Mr. Kingsley preached to-day at the Chapel Royal on the illness of the Prince of Wales. It was a most forcible and striking sermon, perhaps a little broad on its applications to sanitary reform and otherwise . . . .

W. E. GLADSTONE.

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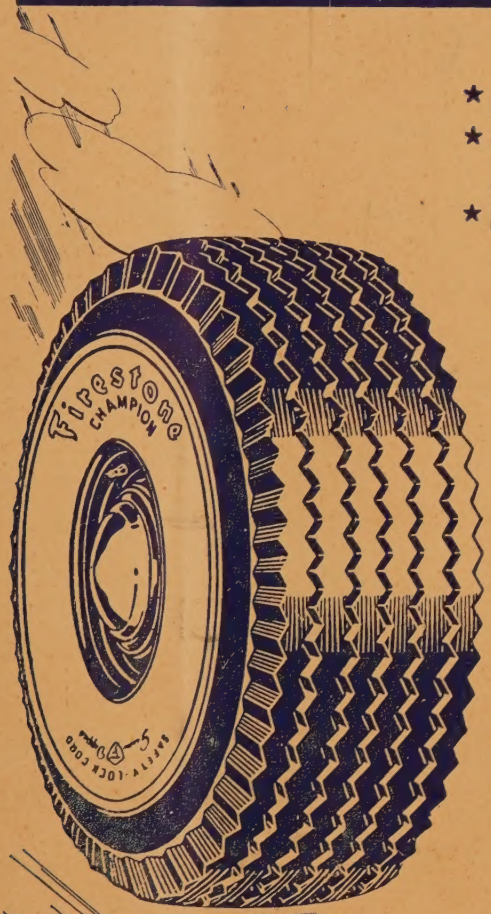

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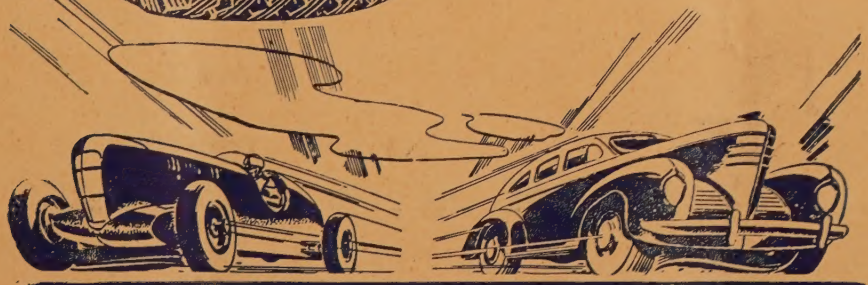

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